grass and leaves for us to find. But expeditions to the kha-yay trees were approved of because the tree also scatters pretty white starry flowers of a delicate fragrance; the beautiful ladies in my dreams always wore *kha yay pan* in their hair. A-Kyi took us on these walks; we collected seeds, and the flowers we deposited in cane sieve trays; when we got home we helped her to thread them in garlands, the first for the altar, next for my mother's hair and the rest for A-Kyi and the girls. Our tiniest seeds were the *yway si*, seeds of the *adenanthera* tree, bright red and black seeds about the size of an orange pip. Goldsmiths use them as their lowest unit of weight, ninety-six of these seeds forming one tola. They were very difficult to find and I used to pun and call them *ma-yway si* (cannot pick seeds), but it was exciting to turn over a leaf and see the seed suddenly, like a bright ladybird asleep.

My brother was very scornful about our girlish *sètauk-tè*, seed flicking games, but sometimes when Hla Aung and Hla Maung were working he would join in the *son-la ma-la* game, guessing whether a pile of seeds was *son*, a pair, that is even; or *ma*, female, that is odd. We could play this to gamble our privileges or possessions on the strength of guessing right. I always annoyed my brother at this game; when it came to my turn to pose the question I would take as great a pile as my two hands could cover because I loved counting. My father told me I was mathematical, and so I had counted everything I could; I knew the number of steps leading up to every pagoda we had visited, how many matches there were in a box, how many holes the lattice work round our house contained, and now I counted hundreds of custard apple seeds while my brother tried his best not to hit me, to swallow his impatience to see whether he had guessed right or wrong. He himself hated to count.

On moonlight nights my mother gave permission for A-Kyi and the other girls to play with us in the company of the male servants and clerks. We played *bi-yaung-tan*, the comb seller, in which we formed a long row one behind the other to form the teeth of a comb, and after a long altercation between the head of the row—the seller—and the catcher, the latter tried to catch the end person on the row. Or we drew lines of white lime on the red gravel road outside and played *htok-si-tan*, in teams, one team "keeping" the lines and the other dashing through until a member got trapped by the keepers. I can still see the long line of the human comb waving sinuously as the players ran to and fro, and the straight white lines of the htok-si-tan, as patterns in the flood of moonlight. They were invariably broken by a bout of "cock-fighting" to exhaust everyone's legs and lungs and spirits before bed.

The Burmese representation of a cock walk is to sit on the haunches, and then slide each foot forward and sideways while in that position, in

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

772 719 for Ne'ban, these eleven seats only remain constantly undisturbed.

Then there is chaos for an athinkaya. When that mighty season has passed, rain begins to fall again throughout infinity. Fire, water, or wind may destroy the world, but water alone can reproduce it, though both the sun and the wind have minor parts to play. The drops gradually increase in size till they reach the volume of five, ten, a hundred, even a thousand yuzanas (a yuzana being about twelve miles English). The wind blows the water together in the spot occupied by the last world. A greasy scum gathers on the surface. The action of the sun gradually hardens this into a crust, which eventually assumes the exact appearance and shape of the last world. The Lord Buddha himself, it is written, did not know which was the first world and which would be the last. Many learned writers say that there is neither a beginning nor an end to the production and destruction of worlds. It will go on for ever like a great wheel, even as the great wheel of the Law itself. Since sorrow then is shadow to life, how should all beings strive to escape from the vortex of existences? In the *Abhidhamma* we read that there are two descriptions of worlds, called Thôn-nya Kabā and A-thôn-nya Kabā, that is to say, worlds to which the Buddhas came, and those to which they did not come. Some think that the latter kind of worlds must have been uninhabited. However that may be, it is certain that the law has always existed. It existed Kalpas and Mahakalpas before the first Budh came to this earth. The Buddhas only revive the knowledge of it among creatures upon the painful ladder of existence. Our present world, called Badda, has been particularly favoured. Already four Buddhas have appeared, and when the dispensation of Shin Gautama shall have passed away, two thousand five hundred years hence, there will come another, Arimadéya, whose stature will exceed the highest mountains in all the Southern Island.

[804]

823 719 772 The system of the world as explained by the Buddhist Yahandas is somewhat different from that adopted by western men of science. In the centre is the Myinmo Taung, Mount Meru, the highest peak of all the world. Its

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

of course, with the charity of the neighbourhood; "breakfast time," usually eight o'clock; "dinner time," about five; "after mid-day"; "sky-closing time" about 6 P.M.; "brothers don't know each other time," that is, just after dark; "when the lamps are lighted"; "children's go-to-bed time," about eight o'clock; "lads go courting time," about the same period; "when grown-up people lay their heads down," ten o'clock in the country, twelve with the kālathas of the towns; "all the world quiet time"; tha'gaung gyaw, "the wee short hour ayont the twal'"; when "the iron tongue of midnight hath told twelve," as Shakespeare has it; a-yôn kyè-ni paw, "when the red star rises,"—all these and a multitude of others are in common everyday use, and from the simple habits of the people, and their own graphic force, are quite sufficient to mark the desired time and ensure punctuality. Many can tell the time simply by looking at their own shadow. Burmans not being yet affected by this "age of machinery," as Carlyle calls it, are quite satisfied with equally simple methods of indicating duration of time. Athet ta-daung, "a breath's space," serves to denote a moment; "the chewing of a fid of betel" occupies ten minutes; "the time it would take to boil one pot of rice," twenty minutes, is well known to everybody where the cooking goes on in the front of the house. These being recognised, the chewing of two betel nuts, the boiling of three pots of rice, do not imply too great an effort of mental arithmetic. The simple rural Burmans understand as little of the English system of horology as they do of the nayas, and bizanas, and pads of the royal astronomers—measures of time which nevertheless appear in all their horoscopes.

Measures of distance are described in equally picturesque language. Thus we have "a stone's throw," from fifty to sixty yards, beats on record with throwing the cricket ball being unknown; "a call," about a couple of hundred yards; "a musket's sound," half an English mile; "morning meal's distance," that is to say, as far as a man could walk between sunrise and breakfast time, say six miles English; a mu, the eighth of a taing, quarter of a mile; a mat, twice as far; "nga mu," literally five mus or half a taing, an English mile.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

804

The book measures of length are, however, very elaborate. A san-kyi, or hair's breadth, is taken as the unit.

10 San-kyi	=	one hnan, a grain of sesamum seed.
6 Hnan	=	one mu-yaw, a barley-corn.
4 Mu-yaw	=	one let-thit, a finger's breadth.
8 Let-thit	=	one meik, the width of the fist with the thumb extended.
3 Meik	=	one taung, a cubit (19½ inches).
4 Taung	=	one lan, a fathom.
7 Taung	=	one ta, a measuring rod.
20 Ta	=	one ôkthapa.
1000 Ta	=	one daing, one Burmese, nearly two English miles.
20 Okthapa	=	one kawtha.
4 Kawtha	=	one gawut.
4 Gawut	=	one yuzana.

A yuzana is reckoned to measure 6400 ta, that is, six daing and 400 ta. The daing, or post, is the standard in common use with the Burmese for the measurement of long distances. It is also used as a generic term for any measure approaching it in length, such as a league, a kos, an English mile, and so on, as engaleik daing, an English mile.

Twelve fingers' breadths are reckoned equal to one htwa, a span. Ta implies measure in general, and is used as an auxiliary to the other measures of length, as taung ta, a cubit.

The hill tribes have a peculiar way of speaking of a place as being "one hill" or "three hills" distant. The expression may be very vague, but it gives the wayfarer an idea of what is before him which could not be expressed in the simple statement that he had ten miles to go. The road might be all down hill, or all up, for all this would convey to his mind. Similarly river boatmen talk of "two reaches" or "four reaches."

The measures of capacity start from the ear of corn. One ear, ta-hnan, ought to contain 200 grains.

200 A-se, or grains	=	one let-sôn, as much as can be placed on the ends of the fingers joined together.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

804

2	Let-sôn	= one let-sôt, the quantity of grain which may be grasped in the fist.
3	Let-sôt	= one let-hpet, as much grain as can be heaped on the palm of the hand.
2	Let-hpet	= one let-kut, the quantity which may be heaped on the surface of both hands joined together.
2	Let-kut	= one kônsa, what is sufficient for the meal of one person.
5	Kônsa	= one pyi, a small measure.
2	Pyi	= one sa-ywet.
2	Sa-ywet	= one seit, quarter of a basket.
2	Seit	= one hkwè, half a basket.
2	Hkwè	= one tin, a basket.
4	Tin	= one to.
20	To	= one ta-pôn, or ta-su, a heap or two cart-loads—hlè hni' si.

The pyi is also subdivided into four salè. Practically, the only measures used are the tin, the seit, the pyi, and the salè. All depend upon the size of the tin, but as this varies not only in almost every district, but also in many parts of the same district, the results are somewhat embarrassing to merchants making purchases from the cultivators. The English have made an attempt to introduce a standard "basket," containing 2218.19 cubic inches, but without any very great success. Application for legal establishment of the standard would cause disturbance to trade and irritation of the old-fashioned people, but it is evident that it must come some day. If Burmans had the money-grubbing instincts of the natives of India it would have been done long ago, but as long as everybody gets enough to eat and there is overplus, after offerings to the monks and the pagoda, wherewith to get money for new clothes, the Burman farmer cares very little what entangled sums in arithmetic have to be worked out by the unlucky purchaser.

The standard of weight begins exceedingly low in the scale. Parama nu-myu are atoms of a subtle fluid, invisible to men, but visible to nat-dewas and the highly advanced in religion.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

804

36 Parama nu-myu	=	one a-nu-myu, visible particles of dust, such as the motes dancing in the sunbeam.
36 Anu-myu	=	one ka-nyit-che, a gross particle, such as the dust which falls from the style, when a scribe writes on a palm-leaf.
7 Ka-nyit-che	=	one than ôk-kaung, a louse's head.
7 Than ôk-kaung	=	one môn-nyin se, a mustard seed.
3 Môn-nyin se	=	one hnan se, a grain of sesamum.
4 Hnan se	=	one san se, a grain of rice.
4 San se	=	one hkyin ywe, a seed of the *Abrus precatorius*.
2 Hkyin ywe	=	one ywegyi, a seed of the *Adenanthera pavorina*.
4 Ywegyi	=	one pè.
2 Pè	=	one mu.
2 Mu	=	one mat.
4 Mat	=	one kyat.
5 Kyat	=	one bo.
20 Bo	=	beittha, a viss, 3.652 lbs. avoirdupois.
4 Beittha	=	one tula.
4000 Tula	=	one tapông, or tasu.

The only weights in ordinary use are the mu, mat, nga-mu (or hkwè), half a kyat, and the kyat. The standard weights are usually formed with a figure of the sacred hantha on them, or sometimes with the animal representing the royal birthday. [531]

436
[175]

Formerly the Burmese had no stamped coinage, and the silver and gold used, mixed in greater or less amount with alloy, which necessitated the calling in of an assayer for every transaction, was always dealt out by weight. King Mindôn struck gold coins stamped with the lion and the peacock, silver and copper with the royal peacock, and lead with the hare. The lead coins were simply blobs of metal like a spherical bullet squeezed out of shape. One might examine thousands of them and never see a hare. Mandalay

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

792 871

The education in their religion is very good, very thorough, not only in precept, but in practice; for in the monastery you must live a holy life, as the monks live, even if you are but a schoolboy.

But the secular education is limited. It is up to the standard of education amongst the people at large, but that is saying little. Beyond reading and writing and arithmetic it does not go. I have seen the little boys do arithmetic. They were adding sums, and they began, not as we would, on the right, but on the left. They added, say, the hundreds first; then they wrote on the slate the number of hundreds, and added up the tens. If it happened that the tens mounted up so as to add one or more to the hundreds, a little grimy finger would wipe out the hundreds already written and write in the correct numbers. It follows that if the units on being added up came to over ten, the tens must be corrected with the little grimy finger, first put in the mouth. Perhaps both tens and hundreds had to be written again. It will be seen that when you come to thousands and tens of thousands, a good deal of wiping out and re-writing may be required. A Burman is very bad at arithmetic; a villager will often write 133 as 100,303; he would almost as soon write 43 as 34; both figures are in each number, you see.

803

I never met a Burman who had any idea of cubic measurement, though land measurement they pick up very quickly.

804

I have said that the education in the monasteries is up to the average education of the people. That is so now. Whether when civilization progresses

792 871

262
435
178

and saffron are mixed with the dried and salted mangoes to make mango pickle. This pickle is eaten with rice. The mango is steamed to make it softer and easier to tear apart. THAYET-THEE-THANAT was eaten during three meals a month in Pathwe, where three or four pieces were consumed at each meal. One piece of mango pickle is about 1/6th of one mango. The pickle was made at home from mangoes that were obtained free of charge. The figures for consumption per meal in camp are the same, but here it is eaten more often - once in every two or three days. One anna's worth of mango pickle lasts two meals here.

MAYAN-THEE-THANAT (Marian-fruit-pickle: Bouea burmanica, Griff.): MAYAN THEE-THANAT has not been made once by Ma Aye Myaing. In Pantanaw no one made this, but in camp they have eaten some which they purchase from Indian women who come around selling it. Ma Aye Myaing does not know how Marian pickle can be made. Marian fruit is also eaten as a flavouring ingredient in dishes, after being sliced into halves and dried in the sun. Fish is chopped and washed, mixed with NGAN PYAR YE, pounded chillies, pounded onions, sessamum oil, water and dried marian. The main ingredient i this dish is fish, and the dried marian is just a flavouring agent. It serves as a flavouring in the NGA-SHIN-YE-HIN dish. Marian pickle is not desired by the family.

ZEE-YO (Plum jam: zizyphus jujuba, Lam.): Plum jam is bought from the sellers. It is eaten as a trifle in the daytime. One annas worth of plum jam weighs about 2½ ticals. In Pantanaw also ZEE YO sellers used to come around to the house; it was much cheaper there than Rangoon since one anna would buy 7½ ticals of plum jam. In Pathwe one tea-cup full weighing about 2½ ticals cost an anna and lasted one meal. ZEE-YO was eaten there only once a month. In camp it is eaten four or five times a month but the consumption per eating has dropped to ½ of one teacup, which costs one anna. One Burmese tea-cup is equivalent to about ½ the standard western teacup.

●[804]
[415]

THAYET-THEE-HSA-SHIN (mango-fruit-salt-soaked: mangifera indica, Linn): Salted mangoes are eaten with rice as TOZAIN. It is buried in rice and eaten with NGAPI water. To make salted mangoes, wash the required amount of mangoes, mix with salt and place in large earthen-ware jars. After three days mix salt with water and place on the fire, and then pour the salted water into the jar so that the mangoes inside will be completely submerged. In Pantanaw one salted mango sufficed for one meal, and salted mangoes were eaten once every two or three days. They were salted at home, the cost of making 120 salted mangoes amounting to Rs. 10/- in all. The family has not eaten salted mangoes in camp "even once".

MAYAN-THEE-HSA-SHIN (Marian-fruit-salt-soaked: Bouea burmanica, Griff.): Salted marian is prepared in the same manner as bove. In Pathwe marians were obtained free and salted at home. 1000 marians could be salted for one rupee. Six marians were eaten at each meal, and they were eaten almost every day. Salted marians have not been eaten in camp at all by the family.

BIN-NAT-YO (pineapple jam: ananas sativa, Linn.) has never been made by Ma Aye Myaing. She buys the jam from sellers who come round It can be eaten either by itself or with plain tea in the afternoons. In Pathwe village it was not eaten at all, and in camp they have had it only once, when they ate 5 ticals of jam worth four annas.

THAYET-YO (Mango-jam: mangifera indica, Linn.): It is bought from sellers and usually eaten in the afternoons as a trifle. It has not been eaten at all in camp. In Pantanaw mango jam was made once every year. Mangoes were obtained free and four annas worth of sugar gave ten or fifteen ticals of jam. One teacup was consumed at every eating.

OH-YO (coconut-jam: cocos nucifera, Linn.): Coconut jam has to be bought by pieces. They are usually of hite colour and square in shape. One stick measures 2" by 1½" by ½". They are made by mixing sugar with water and placing on the fire. Coconut scrapings are added, and when the liquid solidifies the hard coconut jam surface is cut up into separate pieces. OHYO was not eaten in Pathwe. In camp it is

GLOSSARY

104
804

Measurements:

LET MAH (finger-major) 1st thumb joint, 1 inch.
TA TAUNG (one-tip of finger to elbow) - 1½ feet.
TA LAN (one-distance from finger tips with arms spread to side) about 6 feet.
TA BU (one-tin) condensed milk tin a cylinder 3" high and 2.8" in diameter.
TA BYEE (one-medium basket) 8 BU.
T. DIN (one-bir basket) 16 BYEE.

805

Months: The Burmese calendar for 1951-52 is as follows:

TA OU - 7th April - 5th May.
KA SON - 6th May - 4th June.
NA YON - 5th June - 3rd July.
WA SO - 4th July - 2nd August.
NA GAING - 3rd August - 31st August.
TAN THA LIN - 1st September - 30th September.
THA DIN GYUT - 1st October - 29th October.
T. ZAUNG MON - 30th October - 28th November.
NA DAW - 29th November - 27th December.
PHYAR THO - 28th December - 27th January.
T. BO DWE - 28th January - 27th February.
TA BAUNG - 28th February - 29th March.

436

Coinage:

Pice (Indian), PI SON (Burmese) - ½ anna.
Anna (Indian), PEN (Burmese) - 1/16th rupee.
Rupee (Indian), CHIAT (Burmese) - 21 American cents.

804

Weights:

Tical - (Indian); HMAT (Burmese, rupee) 1/100th of a viss.
Viss - (Indian); PE TH. (Burmese, viss) - 3.65 pounds.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

APPENDIX E.

805

MEASURES.

TIME.

Obsolete	10 fillips (*kawat*)	= 1 *hyan*
	6 *hyan*	= 1 *hsana*.
	60 *hsana*	= 1 hour (*nayi*).
	60 hours	= 1 day (*ne*).
	30 days	= 1 month (*la*).
	12 months	= 1 year (*hnit*).

[177] Since the introduction of clocks and watches the old day of sixty *nayi* has become obsolete and the day of twenty-four hours universal. The days of the week are named after the sun, moon, and planets, correspondingly to our own. The month is divided into the waxing (*lazán*) and the waning (*labyiatyaw*) moon of fifteen days each, alternately with months of fifteen days waxing and fourteen days waning. Seven years in every nineteen admit an intercalar month of thirty days. In leap years the month *Wazó* is repeated under the name *Dútiya Wazó*.

The months correspond more or less with our months, as follows:—

1. *Kasón*	30 days,	April to May.	7. *Tasaungmón*	30 days,	October to November.
2. *Nayón*	29 ,,	May to June.	8. *Nadaw*	29 ,,	November to December.
3. *Wagó*	30 ,,	June to July.	9. *Pyatthó*	30 ,,	December to January.
4. *Wáguang*	29 ,,	July to August.	10. *Tabódwé*	29 ,,	January to February
5. *Tawthalin*	30 ,,	August to September.	11. *Tabáung*	30 ,,	February to March.
6. *Thadingyut*	29 ,,	September to October.	12. *Tagú*	29 ,,	March to April.

The present era (*thagayit*) commenced in 638 A.D. Thus the year 1900 A.D. is the Burmese year 1261-262.

LENGTH.

804

4 grains of rice = 1 finger-breadth (*latthakhi*).
8 *thit* = 1 *mait* (breadth of palm with thumb extended, 6 inches).
12 *thit* = 1 *taw* (span, 9 inches).
2 *taw* = 1 *dawng* (cubit, 18 inches).
7 *dawng* = 1 *ta*.
500 *ta* = *1·5-ya-zain* (one mile, 1609·33 *metres*).
1000 *ta* = 1 *daing*.
6400 *ta* = 1 *yahma* (obsolete).

6 grains = 1 thumb (inch, *lawma*).
2 *mait* = 1 *ba* (foot, 12 inches, 30·5 c.m.).
4 *dawng* = 1 *lan* (spear, fathom, 6 feet).

CAPACITY.

						Litres.
1 *sali*	(sixty-fourth)	1 pint	0·567
4 *sali*	= 1 *hpé*	(sixteenth)	2 quarts	
2 *hpé*	= 1 *mye*	(eighth)	1 gallon	4·543
2 *mye*	= 1 *sait*	(quarter)	2 gallons	
2 *sait*	= 1 *gwé*	(half)	4 ,,	
2 *gwé*	= 1 *tin*	(basket)	8 ,,	36·346

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

804

The *ein* (basket) is the unit by which grain is sold. It used to vary locally, but is now standardised to the British imperial bushel. Liquids are sold by weight, not by capacity.

A bushel of rice in the husk weighs 46 lbs.
" " cleaned " 60 "

WEIGHT.

		Grains.	Grammes.
2 *kinyan* (seed of *Abrus praetorius*)	= 1 *yuddyi*	3·99	0·53
4 *yuddyi*	= 1 *pâdyi* (sixteenth)	15·98	1·06
2 *pâdyi*	= 1 *mâdyi* (eighth)	31·96	2·12
2 *mâdyi* (24 *mayuk*)	= 1 *mat* (quarter)	63·91	4·24
4 *mat*, or 8 *mâdyi*, or 10 *mayuk*	= 1 *kyat* (tikal)	255·64	16·96
		Bs.	Kilo.
100 *kyat*	= 1 *baitka* (viss)	3·652	1·696
10 *baitka*	= 1 *kwet* (*kweidatt*)	36·52	
20 "	= 2 *kwet* (*kweenaut*)		
100 "	= *athin tayâ*	365·2	

488. HINTHA-SHAPED WEIGHT OF BRASS.

MONEY.

436

			Grains.	Grammes.
(copper)	3 pie* (*jaine*)	= 1 pice (*kabyd*).		
	12 pie	= 1 anna (*Ah*, sixteenth).		
(silver)	2 annas	= 1 *sun* (two-anna piece, eighth)	22·5	1·43
	4 annas or 2 *sun*	= 1 *mat* (four-anna piece, quarter)	45	
	8 annas or 2 *mat*	= ½ rupee (*ngalwa*, 5 *mayuk*)	90	
	16 annas or 4 *mat*	= 1 rupee (*kyat*)	180	11·5

Although the rupee is called *kyat*, it weighs only a tola and not a tikal, which latter is the *kyat* used in weighing goods. The tola is the Indian postal unit of weight.

* Single pie do not circulate in Burma.